THE PACIFIC

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Reading Room

A religious and family paper

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IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things,
If we had but a day!
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do!

We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and discontent
Beneath our feet;
We should take whatever the good God sent
With a trust complete!

We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us be,
If we had but a day!

—Mary Lowe Dickinson.

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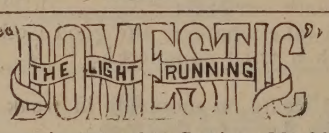

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 16, 1903

RESERVE.

I count that friendship little worth
Which has not many things untold,
Great longings that no words can hold,
And passion secrets waiting birth.
—Henry Van Dyke.

THE FOUNTAIN OF IMMORTALITY.

"Because I live, ye shall live also." Jesus said this to His disciples. The immortality of believers is as certain as the continued existence of the risen Lord. If Jesus be not risen, our faith is vain. If He lives, every soul which is united to Him by living bonds of faith and love will inherit eternal life.

Why? Because Jesus lives. It seems an irrelevant answer. But it is not irrelevant. It contains the marrow of the Christian's hope. If another had said it, it would not have meant so much. When Jesus said it He laid the rock on which the disciples' feet were planted immovably, because He was divine, and because He was Love.

It is Love that has begotten us. We are not the offspring of mere power, not even though it be divine power; we were born of the heart of the Eternal Tenderness. Had God not loved man before He created him, man would never have been created. He created because He loved. Lover first, then Maker.

Love delighted in its work. God has always loved mankind. Sin grieves Him, but it cannot parch His natural affection. Sin is abhorrent to God's holiness, but its ravages are also abhorrent to His fathomless sympathies. God so loved the world that He gave His only begotten Son to redeem the world.

For only love can be bereaved. The heartless mother sheds no tears when the lame and querulous child is taken away by death. The true mother weeps most for the child which drew most heavily upon her care and pity. If God loses a child, He, too, is bereft. God was manifest in the flesh when "Jesus wept." We do not honor God by attributing to Him dry eyes when a world full of men and women are going wrong. The Father weeps, or the Son could not have wept. Who could comfort a childless God? Who could assuage His grief if the sons and daughters whom He has made in His likeness should drift away in spite of Him into endless despair?

We mistake. We talk as if the loss were only man's. We forget the parables of the lost piece of money and the lost sheep. The point of these is that the woman and the shepherd were the losers. And the loser takes pains to search until he finds what he had lost. It is the loser who is anxious, who will be inconsolable if the lost is not found. Pale is the parable, and inadequate to show the depth of God's anxiety to save His lost children. The cross goes deeper. It reveals the stress of God's sorrow. It proves how much He will endure rather than be bereaved of the offspring of His love.

Out of the soil where the cross is planted the hope of immortality springs. Creative love points logically to the same great fact; is it conceivable that God, having breathed His very life into the race, should then lightly toss it back into nothingness? "It is related of an Arab chief, whose laws forbade his rearing his female offspring, that the only tears he ever shed were those shed when his daughter brushed the dust from his beard as he buried her in a living grave." A fortiori, God could not let the clinging child of His heart drop into the sea of annihilation without a pang, even though some grim necessity demanded the surrender.

But the child no longer clings. He is an ingrate. He has turned from his Father and has asserted a false independence. But the Father still clings. That is the gist of the argument. Though man would leave his Father, the Father will not have it so. Love's rights are transcendent. With infinite patience, counting no cost excessive, loving His own unto the end, Jesus travels the long weary road into "the far country," where the riotous prodigal companies with the swine, brings him to a better mind, and leads him home.

That is why Jesus' word has potency. It gets its emphasis from His cross and passion. Because He, the Crucified One, lives, His redeemed brothers shall live also. For the child clings again to the Father. Love is now reciprocal. Can such love fail? Whom Jesus died for, He will not let die. His seed, which is love, remaineth in them, therefore they cannot die.

Joseph Parker used to say: "It is because Christianity is so large that men have so many different opinions about it. There are more differences of opinion about a firmament than about a gasometer.

Jesus said once: "He that is not with me is against me." But he also said, "He that is not against us is for us." The first is a rule to be applied to ourselves; the second is to be applied to others.

The Bystander.

"Women in Church Work."

The Bystander has just laid down a racy article published in the Independent on the above title, which is so true that he means to squeeze it into a small nut shell and pass it around. The article is "by a city clergyman." "Among those" he goes on to say, "who try the very souls of clergymen is the woman who pouts." Possessed of enthusiasm and imagination, she has the gift of taking offense where none has been intended. In base-ball parlance, she would be called a "Quitter." Because of a fancied slight she "has refused to play any longer, taken her little blue dishes and gone home."

Every pastor can bear witness of this type of "church worker" whose power to pout is out of proportion to her power to do things.

The pouter may have a place in the kingdom of God, but not in a working church. She is quite as much of a nuisance as a stubborn man.

Another type is the competent woman, "the woman who manages things." "The trouble that the average pastor has in dealing with this one woman alone is usually enough to turn his hair to match the color of a tombstone; she is one of those persons he can get on neither with nor without."

All pastors are called upon to deal with that bumptious species of bustling femininity which, while effective is often most uncomfortable. Another type is the woman with a fad. The writer of the article under treatment might have pointed out the immense waste going on in the church through pure experimenting. Beside every church is an invisible graveyard filled with exhausted fads and defunct schemes. After the faddist comes and goes the following reflection is justifiable:

"She came and stayed; brief was her stay; it could not have been briefer.
She went away; great was our grief, it could not have been griefer."

Miss Frailty is named as the fourth type.

"It is with her that the superintendent of a Sunday-school, for instance, has his own trials and tribulations."

Miss Frailty's chief defect is that she cannot be depended upon. She never quite does what she promises to do. She is a person of vagaries. She is more bother than she is worth as a church worker.

Then there is the woman "who wants me to 'get after' somebody." We all know the woman who hisses the minister on the unrighteous as a boy hisses a dog after cats. "She comes to me in confidence to tell me of some scheme she has in mind by which, if I would enter into deep connivance with her, we might trick or trap him into being good."

Another type belonging to this species, is the woman "who wants me to console somebody else." She is always sending the pastor on excursions of consolation, many of which are quite needless. Often it is a case of supposed charity. There is nothing this woman likes better than to send others to relieve need.

Other women are photographed by this "city clergyman," as, for example, the woman who compliments. Permit the Bystander to say that few experienced clergymen fail to distinguish between the praise that is genuine and the compliment which is as hollow as a sea shell. If women knew how absolutely silly many of their so-called compliments are, by the time they find their way into the common sense of the pastor, they would be more careful with their praise.

On the other hand we have the woman who criticizes and finds fault. Usually the sermon and the minister are the targets. They who know the least about these often say the most against them. Then there is the woman who tests. "She is always a person of intelligence herself, often indeed is a scholar. It is she who, with the pride that apes humility, asks me how to pronounce e-i-t-h-e-r. It is she who brings to me some Latin phrase and asks me to translate it, not because she wants to know the meaning, but because she wants to know if I know."

"And yet this picture would be unduly dark without reference to that one whose presence makes all these minor troubles seem inconsequential—viz: the standby."

The standby is today the most potent force in practical church work. She is worth a hundred grumbling do-nothings—men or women. The standby understands, never takes offense, is modest, both genial and devotional, and always and everywhere useful. "The proper epitaph to be inscribed above her own tomb would be phrased in those words of a great pastor long ago who wrote: 'Dearly Beloved, salute those women who labored with me in the gospel, whose names are in the Book of Life.'"

Some Men in the Church.

The reflections upon women church workers suggest the types found among men. The women readers will at once think of the other side of the case. The Bystander is not unmindful of the men workers in the church, who afford a good text for another article for the Independent. The writer might take up for example, the man who gives but never does anything. In proportion to his so-called charity he assumes an air of possession. He would own the church property, the minister, the minister's theology, the creed—everything. He stands aloof from the active work of the church and doles out his money with something of the spirit a rancher feeds his cattle. Unhappy is the pastor who is out of harmony with "the rich man" of the church, the man who never teaches a class in Sunday-school, attends prayer-meeting, or makes a call, but who simply gives and dictates.

Another type is the man who runs things. Suggestions come out like measles. He is the man who thinks a new organization is a sign of progress and prosperity. He likes to draw up rules for other people, and would debate a whole evening on a point in parliamentary order. He likes to start things, to suggest, to improvise, to tinker and tamper, criticize and reconstruct. He is a busy man, but of not very much help.

Another sort of a man is the fellow who is always missing appointments, always late, never quite up to the mark. The kingdom of God has been greatly retarded by this man who is invariably late or absent. Thomas set the example. He has many followers. The church is always given the last place. The other duty is first. This man attends to his church duties after all other duties are first given attention. He gives his remnant strength to the church.

Then the man who talks in place and out of place, should be mentioned. The women work more and talk less than the men church workers. There is a distinct class of men talkers in the church. They have Carlyle's "fatal fluency" and talk, talk, talk. Give them five minutes they will take fifteen. They fill

every pause until it runs over on all sides. They answer all questions, decide all issues, solve all problems, and kill all meetings. No man should speak in a public meeting unless he can't sit still. Hundreds of laymen and many ministers talk too much, and say too little. "Silence is golden," but few there be who believe it. The average public meeting is a conference of unprepared talk. Fluent talkers seldom prepare. Pick out your great church talkers and among them you will not find the best church workers. There are exceptions, of course, but the rule holds good.

Every pastor has met the man who works while everybody does and says, exactly what he likes, and who quits suddenly when things go wrong. He occupies a front seat until the minister expresses a centrary opinion upon the temperance question, or the labor question, or upon the atonement. Then he seeks another church, where he tarries if his opinions are received and indorsed and he is made much of. Such men are the most disappointing of all. They do not believe in the liberty of opinion in other people's views, but they think the church is a mill built only for the grist they bring. Of all men church-workers, such are the most miserable.

But the Bystander knows the man who is faithful—just faithful, who is genuine—just genuine, who stands by his post—just stands—year after year while his hair whitens and his skin furrows. Little children love him, and the church rests upon him as a pillar. He believes in the church, and as the captains come and go, treats them as God's officers, and they bless his name. He comes in the rain, for most men are dreadfully afraid of Sunday rain, and in the heat. He does his duty. God bless him! He is the hero of the church. Around his old head let us draw a halo of eternal light.

THE SUNDAY QUESTION ON THE PACIFIC COAST.

Rev. Jonathan Edwards.

God bestowed four gifts of supreme value upon mankind through the Hebrews. They are the Holy Scriptures, the monotheistic conception of God, the blessed gospel of Jesus Christ, and the Sabbath, or Sunday, or the Lord's day, which I think the most Scriptural and significant name, under the new economy; it is also the legal title of the first day of the week.

While acknowledging our indebtedness to the Hebrews for the day as a recorded fact, we believe that it antedates the Mosaic legislation, and is like the family, founded in the original constitution of man by the Lord of Creation. There is a strong inference in the way Moses gave it to the Hebrews that it was familiar to them

This government and the national sentiment has from the beginning protected certain institutions and principles of Christianity as essential elements of civilized society. The laws establishing the first day of the week as a national day of rest from ordinary labors are a "witness of the direct relation of the nation to God, just as the observance of the seventh day, before Christ's coming, bore the same witness to the Jewish people." (Dr. Burrell,)

Sunday is at least incidentally recognized in the Federal Constitution by the clause in article I, section 7:

"If any bill shall be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law in any like manner as if he had signed it."

Congress never meets on Sunday, except of necessity at the close of the short term. The President is never inaugurated on Sunday. The Supreme and Federal Courts are closed. If the Fourth of July falls on Sunday, it is put off till Monday. The revised statutes of the United States sustains the observance of Sunday in certain particulars. The cadets at West Point and Naval Academy students are exempted from study on Sunday. Like the Fourth of July and Christmas day, Sunday is excluded from the computation in certain bankruptcy proceedings, and provision is made that army chaplains shall hold religious services at least once each Lord's day. (Dr. Schauf, Hom. Rev., December, 1887.)

Most of the States protect Sunday by special statutes. The States of California, Montana and Idaho on this coast have no Sunday laws.

The Sunday law was repealed in California in 1882. It was put in the Democratic platform, and Dr. M. C. Briggs says: "It was a grim and ghastly bid for the votes of the slums and the agents of demoralization." All efforts to reinstate Sabbath laws in California have been of no avail. A San Francisco editor writes: "Bills have been introduced in the Legislature at various sessions regulating the Sabbath observance, and they have always been defeated through the German and French influence, fortified by the Seventh Day Adventists."

Facts and Not Theories.

In order to present facts and not theories on the subject, I solicited answers to the following questions from representative men in the various States on this coast:

The Questions.

1. Wherein does the Sunday question differ on this coast as compared with other sections—the East or interior?
2. Are the laws defective?
3. What is the commercial and public sentiment in your State or city?
4. What are the most common methods of Sabbath desecration?
5. What efforts have been made for reform, and with what success?
6. What is the problem relative to the Sunday question, and the outlook?

The Answers.

Over a score of responses were received from California, Idaho, Washington, Nevada, Montana and Arizona. In answer to the first question three testified that there was not much difference: "Not as much as some Eastern people are fond of asserting." But the large majority declared that there was, on the Pacific Coast, more open indifference and carelessness, less regard for the Lord's day, less reverence for all things sacred, less disposition to formal observance in religious circles, and more laxity on the part of professing Christians in all religious matters. Several intimated that the temptations were greater because of opportunities, environments and public opinion.

Three of the States on this coast, or the Northwest, having no Sunday laws, would in itself make the question a distinctive one with us. Is it not surprising that as scholarly a man as Prof. R. E. Thompson of the University of Pennsylvania, in his L. P. Stone lectures at Princeton in 1891, should make the statement that

every State in the Union has a law limiting the days of labor to six in the week?

The almost unanimous testimony from the States of Washington and Oregon is that the laws are adequate, but far from being observed. "Officers pay practically no attention to violations of Sunday laws." "No interference with any sort of business, including saloons, theatres, etc." "Laws disobeyed continuously." "People care little for either God's or the country's laws." "We do not need better laws, but more observance of what we have."

Commercial and Public Sentiment.

As to commercial and public sentiment, a few believe that it is opposed to restrictions in Sunday games and business. Several testify to the prevalence of indifference. But the majority believe that the commercial interests represented in legitimate business are favorable to restraints. "Pretty solidly in favor of a day of rest," is the testimony of a leading San Francisco pastor. The general opinion seems to be that the commercial sentiment is in advance of public sentiment, but business men lack the convictions necessary to aid in the enforcement of laws.

It is gratifying to know that in Nevada and Montana labor unions insist on having Sunday as a day of rest, or free from toil. "Growing regard for Sunday," is the testimony from Southern Idaho. Most of the business houses are closed in the State capital. The same thing is true in the mining towns of Northern Idaho, but business men use the day more in sporting than in worshipping. The mines are in operation almost everywhere through the State. Sunday work is the rule in nearly all the mining regions of the Pacific Coast States and all the Northwest country, excepting British Columbia.

Methods of Sabbath Desecration.

As the most common method of Sabbath desecration, nearly all mentioned working, baseball games, picnics, excursions—many of them under the auspices of lodges and other organizations and some churches—open saloons and theatres of inferior grade, driving, wheeling, riding on railroad trains and street cars, and neglect of public worship. "Devotion to athletic and aquatic sports, recreation and secular entertainments."

Efforts for Reform.

As to efforts for reform, the testimonies are, "Nothing. Practically none. No concerted action. Very little and sadly intermittent. No special effort. Only the teachings of the pulpit and protests of the Pastors' Association when something especially notorious is proposed." Only two testify that saloons have been repeatedly closed on Sunday, but they don't stay closed.

The Problem.

On the question, "What is the problem relative to the Sunday question and the outlook?" the answers vary. One says, "Deliverance from the more fanatical of the friends of Sunday observance. Elimination from the discussions of those sanctions that will not commend themselves to intelligent minds." Another, "To awaken citizens to the real responsibility." Several refer to the need of teaching the members of our churches to, "Remember the Sabbath day to keep it holy," and realize the religious value of it. How shall the public be influenced to respect and observe the Sabbath? The majority emphasize the importance of a thorough understanding of the Sabbath from a physiological and sociological point of view. The problem in the mind of a physician is how to secure a day of rest and recreation without dissipation and waste.

Two eminent ministers from two States declare the problem to be how to do a definite, positive work of drawing people to church services that will teach them the value of worship. One of the strongest and best men in one of the largest denominations says, "As I see it, the very stability of our institutions is involved in the 'Sunday problem.' We cannot long prosper as a nation without a verile religious life, and four-fifths of our religious power depends on Sunday. Two-thirds of the moral teaching of the pubilc depends on Sunday keeping."

An editorial writer of one of the most influential papers on the coast, not suspicioned of socialistic tendencies, writes as follows: "The trouble lies not so much in the inefficiency of the churches and their pastors as in the fact that we have no period of leisure during the week except Sunday."

"When business men decide to give their employees a half-day Saturday for rest or recreation and pleasurable enjoyment of outdoor sports, Sunday will become what it ought to be—a day of rest and religious worship."

"As it is now, men and women are slaves to their occupations for six days in each week, and they want something on the seventh day that will give them healthful, physical exercise or some other enjoyable diversion as a radical change from their regular occupation. Attendance at church does not give it, no matter how eloquent the preacher or how attractive the choir. They want, and they take, what they cannot get in any other way—outdoor entertainment. They find what they want in field sports, yachting, fishing, etc., and some pastors of churches are sensible enough to realize the propriety of these indulgences, and condone them."

One expressed the problem in a nutshell, viz: "Materialism versus spirituality." Another one said. "To get the average decent man, not a Christian and not neutral on the question, to take sides positively for a decent Sabbath, overcoming his inertia, prejudice and cowardice."

All those who expressed themselves on the outlook were at least pessimistic in tone, and wished it were better.

Distinctive Features.

While the Sunday question on this coast does not differ in some respects from other parts, it has doubtless more distinctive features, and presents peculiar problems which demand earnest and careful consideration. As already mentioned, three of our States—the only ones in the Union, are they not?—have no Sunday laws, and seven days work in every week is too generally practiced in the most profitable industry. We have as an heritage from the early pioneer days a spirit of recklessness and lawlessness, indifference to religious things, a heterogeneous population, and a passion for wealth. We are still in the formative period, and all sorts and conditions of men are pouring in upon us. The old open town sentiment still prevails in many parts, although entering upon a new era in our largest towns and cities. We have the inertia of masses of respectable people to contend with. Desecration and dissipation have established an unholy alliance in our midst, and we are appalled and stunned, and nothing is done. Can we say of this Coast as De Toqueville said of the whole country, "that it presents a striking

contrast to the continent of Europe with respect to Sabbath observance?"

A tremendous responsibility rests upon us as the representatives of Christ on this coast. Every prophet of God should exclaim, "Awake, put on thy strength, O Zion!"

We must do our best to impress on all minds the real value of Sunday to all classes, and the importance of observing it as a sacred day. We must convince them that it is necessary not only to the spiritual life of the churches, but also to the prosperity and perpetuity of the nation; "that it is the freedom of religion and the educating power of Sundays which explain the average prosperity of America"; (1) that where there is no Christian Sabbath, there is no Christian morality; (2) that it is the core of our civilization; (3) that a world without a Sabbath would be like a man without a smile, a summer without flowers. (1. Rev. Goldwin Smith, 2. Justice McLean, 3. Emerson, 4. H. W. Beecher.)

Sunday and Workingmen.

The conviction must be deepened in the minds of workingmen—the backbone of civilization—that the perpetuation of Sunday as a sacred day of rest, recreation and worship is of imperial importance to them physically, socially, intellectually, as well as morally. They must be made to have a profound respect for it as a day of humanity as well as a day of God; a day of human rights as well as Divine right; a day not founded in law, as under the old economy, but in the nature of man, an eternal necessity in the constitution of the soul. They must be made to see that it would prove suicidal to their interests to change it into a continental Sunday, because wherever it has been devoted to toil the result has not been increased income, but seven days' work for six days' wages. God so ordered that the manna gathered on Sunday in the wilderness breeded worms; so is the final outcome of Sunday labor. We have abundant evidences in European history and present conditions that the inevitable result of yielding Sunday as a divinely appointed day of rest and worship is its transformation to a holiday for the wealthy and a day of drudgery for the laborer.

The philosopher Proudhon, an eminent and extreme socialist, conceded an argument for revelation in the fact that the Bible fixes the exact ratio of labor to rest. "No scientist, he thought, could have discovered it."

We must emphasize the importance of Sunday as a protection of the home, by showing that in France and Germany and other countries the indulgence in Sunday pleasures has encroached seriously on the sanctity of domestic life.

The Need of Education.

A large number in our churches need line upon line, and precept upon precept in order to comprehend this Sunday question. Among professors of religion there is a deplorable ignorance as to the significance of the Lord's day. An immense amount of education is an imperative need. There must be a recognition of its Divine authority as "the Sabbath of the Lord," and yet it must be understood that the rational Christian position lies "midway between a superstitious and irksome veneration for it and an utter disregard for it." The principles laid down by Christ were that it was to serve the highest life of man, and to be dedicated to human ministrations. It is a divinely apportioned time as a hallowed day for man, who needs God more even than bread. The commandment is as binding as man's need of the higher life, and to defame the day is to defy God. Christian people must be made to feel profoundly the authority of the Apostolic injunction, "Be not conformed to this world." They must be made to see that to compromise with the world, and to give but a meagre part of the Lord's day to the house of God and worship, and a major portion to secular affairs and pleasures, is to lower the dignity of their moral nature. Puerile excuses for Sunday desecration, such as needless traveling on railroads or street cars, absorption in Sunday papers, or unnecessary patronage of those things that compel thousands to work on the Lord's day, must cease. Christian people must be made to realize that their attitude toward God is indicated in the way they observe the Lord's day. Thus the world looks upon it. As long as professed Christians show a disposition to be indifferent relative to sacred things, the irreligious will make it an occasion or excuse to exhibit positive disregard for them. There are those that seem to magnify Paul's law of liberty, while at the same time ignoring the principle of expediency and self-denial so clearly enunciated and practiced by him.

If Christian people kept the Sabbath holy, calling it and its sacred services a delight, it would have a most salutary effect upon the world.

Its Value.

Sunday is and has been of untold value to the human race. It is "the jubilee of the whole world" (Emerson), "the savings-bank of humanity" (F. Saunders). It is doubtful as to the knowledge of God being perpetuated without the weekly recurrence of the Lord's day. It counteracts the influence of materialism, which is the "degradation of mind and the consecration of mud" (Gordon). It lifts us in thought, predeliction, ambition and aspiration above the world to the sunshine of God's presence. It is Nebo's mount from which we view the heavenly land.

The Enemies of Sunday.

I can do hardly more than mention what I consider the greatest enemies of Sunday.

First. The selfish pleasure-seekers. Those who seem to have the old heathenism conception of life, and are prone to say, "Eat, drink and be merry, for tomorrow ye die." They picture in bright and alluring colors the continental Sunday as full of pleasure to the laboring man. Many are led astray by their misrepresentations, not aware of the general discontent among the toilers of Europe and the strenuous efforts made for emancipation from weekly seven days of toil.

Second. The liquor dealers everywhere are the most persistent enemies of laws, or any degree of restraint from labor, business and pleasure on Sunday. Wherever laws or restrictions exist they openly violate them. In many of our cities the officers of the law are in league with them. But in this respect the most sanguine Westerner will not claim that any coast city is a match to some Eastern ones.

Third. But to speak comprehensively, the greatest enemy on this Coast, as everywhere, is Mammon. (Dr. Thompson, Stone lectures, page 157.) It has been from time unknown the incomparable enemy of righteousness. The eagerness for gain led the rich Jews to rob the poor of the day of rest, for which they were rebuked by the prophet Amos and others.

So it is today on this coast and throughout the land. The alarming craze for riches leads many to rob themselves and their fellowmen of that which is vitally essential to their physical and moral well being. The mine-owners in many places in this Northwest country —unparalleled in its resources—where millions have been made and are made, compel men to work on Sun-

day or sacrifice their jobs. I estimate that a hundred thousand men are thus deprived of the rest and religious privileges of the Lord's day. It proves to a large proportion a terrible agent of demoralization. The reasons given to me for Sunday work by some managers in Idaho were frivolous and false. Railroad, street-car and steamship companies compel at least a million men, more than are actually necessary, to work on Sunday, or sacrifice their means of livelihood. They put a premium upon Sunday desecration by making the rates lower on that day than any other.

To rob men of the blessings of Sunday is to unfit them for citizenship in a free State, yea, to many, to peril their souls. "Let the Sundays of workingmen be sold to corporations for gain, or let business men surrender it for supposed worldly advantages, and the inevitable consequence will be that modern society will become a hopeless, grinding, wasteful, industrial slavery." (Dr. Newman Smythe).

Shall we not arouse ourselves from our lethargy, and realize our responsibility, and rise to the opportunity, endeavoring to do all we can, striving to induce others to co-operate, to prevent such a dreadful calamity? If we will God will give us the victory.

Pendleton, Oregon.

Acorns From Three Oaks.

Aloha.

Sweet Country Sabbaths.

How delicious the air is these comfortable July mornings. It is not rainy and it is not hot. How sweet strawberry peaches are eaten under the tree where they have just dropped dead ripe in the early morning, or have been taken cool from the tree full ripe. Our Eastern friends don't know our California peaches, and our city friends don't know them in absolute perfection. Animals rest, save the elect steed who is to take the family to church. The school-yard trees shade the patient horses as well as the sheds and they can look up to the hills as humans do if they want to. The Coast campers are back, brown as berries, from their tenting by the sea, and in vigor for the busy harvest. We are always glad to see our Palo Alto folks back and are glad they turn homeward when Stanford vacation permits. Then the visitors who increasingly frequent the foothills add interest to the congregation which greets Pastor Merrill. The children have their story, too. We are all children for three minutes, and these three minutes help our hearts to the child spirit all the week. This is the very essence of life in our Father's beautiful world. The united song, the tender prayer, the cheering word brighten up our lives as the white posts and new gate and neat wire take the gloomy look off the village graveyard.

The school, the church, the graveyard, do not make our village hill a gloomy place to live. Life is beyond all these. We are never going to be buried. Our dust is to have a pleasant place to lie in. Woodlawn is the wonderfully beautiful cemetery for New York. We lately stood by sacred graves there. But heaven is just as near here. No millionaire mausoleums are as beautiful as Santa Cruz foothills. The breeze and sound of Pacific waves are sweeter than the roar of New York's babble. Bro. Hammond Cole was right. The country is the place to go to heaven from. It's easier to look up to God and heaven from a country home than from a hotel or from between dark city walls. A ride on a wheel in the moonlight to an inspiriting Endeavor meeting and a crisp, brief gospel service, is only a little less gladdening than a morning church-going. We'd like to compare notes physically, mentally and spiritually with mistaken friends who rode or tramped, or fished hard, calling it recreation, on God's sweet Sabbath day.

Seattle Memories.

By the pastor's insistence the Saratogans had the report of the delegate to the Seattle Congress and the delegate lived over again that memorable meeting. The flavor of those sixteen meals in the vestry of Plymouth was fresh as apple-blossoms. We heard Bro. Temple ask the ladies to take off their hats in ten different ways, as many ways as there were styles of bonnets. You know the Scotchman who sang, "I'm sitting on the style, Mary," was only sitting on his wife's bonnet, so a wag said.

We heard Campbell Morgan again. We saw the merchants crowding in with their boys and their Bibles to hear the great Bible expositor. We were reminded that a God who could make a man brainy enough to invent a submarine boat which could keep men alive for days under water, could easily "prepare a great fish" to teach a prophet obedience.

God's love shown in Amos, in Jonah, in Malachi. It was the great thing. Other lessons were valuable. That was paramount. We remember the forty men who asked for prayer in the Y. M. C. A. meeting Bro. Morgan addressed. God grant they may all win eternal life. We remember he asked our prayers and our aid for the evangelistic campaign he is to lead at St. Louis. His was the most influential appeal we have heard to interest us in the great exposition. As we sat in the Chicago ministers' meeting, lately, Bro. Long of Prescott, Arizona, touched us on the shoulder. His face was radiant with the Seattle smile and greeting. It was hard to resist his appeal for a visit to Prescott. We will hope for it yet. How many exchanges of pulpits, of letters, of visits, have come from that Congress! Oregon feels its influence, as do all our associations, in planning for the fall meetings. Seattle brethren, ye did well. Brother Smith, your journal to corral Bro. Morgan was worth while. Many are thinking of Los Angeles for 1896.

THE ORIENTATION OF A CANADIAN IN KOBE.

By Rev. Edward A. Wicher, M.A., B.D.

The best way to make the acquaintance of Kobe is to climb to the top of the ridge of hills that flanks the city, where one can look down 1,500 feet upon the streets, lanes, wharves, docks and land-locked water-basin. From the height of Suwayama I gazed upon the outspread scene with an interest almost painful in its intensity. This was Kobe and here my new work was to be done. My previous study of the books and pictures served me well. Without the promptings of my friend and guide I could pick out each separate locality, shrine and building and call it by its name. How often had I tried to imagine the place and picture what it would be like And here now was the reality. But one could never imagine this perennial sunlight which enlarged every common object that it touched and burnished it with gold.

Away upon the right glistened the blue waters of the famous inland sea. In the middle distance and nearer to the center old Kobe or Hiogo, as it was formerly named, where the great Daibutsu, the enormous

image of Buddha, the second in size in Japan, has stood for generations, and where in contrast with this most ancient monument, the large modern industries are located, with their whirling wheels, ponderous hammers and tall brick chimneys, belching forth clouds of thick, black smoke. In the middle foreground, reaching from the breakwater right up the lower slopes of the hill is the new city of Kobe, built partly upon the old sea-side sand bank and partly upon the paddy fields of the rice growers of thirty years ago.

Generally speaking the streets of Japan are very narrow and crooked, so narrow that it is often difficult for two rickshaws to pass one another between the huddling rows of wooden houses, and so crooked that you can scarcely see twenty yards ahead. But for all that they are far more interesting than the straight and prosy streets of American cities, which never have any individuality and contain no surprises. Here one is continually coming upon something new and unexpected—a shrine of fine old pines, which have looked down upon the toils and listened to the prayers of men for six or eight hundred years, a temple with an ancient sweet-toned bell, a famous tea house full of smiling waitresses, or a sudden expansion of view which takes in the hills and sea and ships in the harbor.

General View of Kobe.

But the most interesting of all the sights are the countless babies, laughing, crying, waking, sleeping, dressed in the most brilliant costumes, strapped to their mother's backs and looking for all the world like the Jap dollies the children buy in the toy shops at home. After a very little experience one learns that children, American, Canadian or Japanese, are children first and Americans, Canadians or Japanese afterwards. But the streets of new Kobe which one sees from Suwayama are for the most part broad, well-paved and lined with rows of new, pretentious houses, built after good European styles of architecture. The so-called "Settlement" of Kobe is altogether foreign. Until the treaties of 1899 it was the only part of the city in which the foreigners could acquire land, or indeed had properly the right to live at all. But here he was not under Japanese law, but under that of his own country. If he committed an offense, he was arrested by a foreign policeman, tried by a foreign judge, and, if condemned, incarcerated in a foreign prison. Thus a foreign city grew up by the side of a native city until in the evolution of the East it has been transformed into the chief business section of the modern Kobe. The fine groves of pines and cryptomerias, lifting their heads on the lower left slopes mark the locality of the foreign recreation grounds, where the young men race and jump and play foot-ball and cricket, and where along the shaded paths the lovers walk arm in arm of an evening in just the same way that they do the whole world round.

Away in the left distance stretches the sheet of clear blue water which we call "the bay," twenty miles inland to Osaka, the bustling industrial metropolis of the nation, the city possessing some hundreds of factories and over a million of people. It is full of activity now in preparation for the great exhibition which opens in March.

The whole view on every side is closed in by mountains, the hills on which we stand being but the foothills of mountains that rise peak above peak behind, while the waters of the bay and the inland sea line the bases of other hills as far as sight can reach. "As the mountains are around about Jerusalem, so the Lord is round about his people from henceforth even forever."

Again and again as I looked from side to side would my eyes come back to rest on a point in the midst of the busiest part of all that pulsating life, a point at the head of the Akashi Machi, in the old settlement where for thirty years the Union Church has stood, a place of prayer and comfort for the sorrowing, a constant witness to the truth of Jesus Christ in the midst of surrounding idolatry, a standing rebuke to the wickedness of the irresponsible foreigners who never come within its doors and an answering prophecy of the ultimate victory of the gospel over all the opposing forces of evil. Architecturally considered, it is not imposing, for spires are not thought to be safe in this land of earthquakes. Nevertheless it is a structure of real beauty and within its doors there is a gentle light and an atmosphere of peace and reverence such as one does not often find in modern churches. Here the little company of God's children are accustomed to meet. They are isolated from the blessed fellowship of the church in the home lands; isolated, also, too often from the sympathy of their compatriots here, who having lived so long in heathendom have become themselves more than half heathen at heart; isolated, but nevertheless united one to another in the love of one Father and bound together in the service of one Lord and Master.

And why was I now here? To bring to the hearts of the lonely something of the dear homeland, something of its purity and love, of its hope and confidence, to help tried men to resist the temptations to lust, avarice and discouragement; to lead them to a fuller knowledge and richer experience of that great love of God which freely gave his Son to die on Calvary. Can I do all this? No, not I, but Christ in me. And what about the rest of these people who have forgotten their God? Young Scotchmen reared in pious, frugal homes, who for the sake of gold have given up, "at least for the time being," as one of them told me, the faith their fathers died for; young Englishmen, born in the rectory, now living lives of open shame; young Americans who have lost the taste for any life higher than that of the physical senses; scores and hundreds of men who have become denationalized, unchristianized, defiled, whose god is their belly and whose end is destruction? Lust and cruelty and resulting pain and sorrow. And all this in full view of the onlooking heathen world. O God, the spectacle is awful; the very thought of it is crushing. What can we do in the face of this organized, consolidated system of vice and wickedness? Nothing at all, unless he believe with his

heart that the gospel of thy Son is that thy power to salvation that every one that believeth; to the Anglo-Saxon first and then also to the heathen. But

"The road is rough and dreary
And its end far out of sight."

Not in one day, nor one month, nor one year; no, nor in many years, will this Eastern community be transformed. It has taken many years to make it what it is. But every new man born to the church strengthens the forces of right and weakens the opposition.

Our orientation is now sufficient and the time has come for work.

THE NEW LIFE.

By Alexander McKenzie, D.D.

Any one who reads the New Testament with carefulness notices that it sets before men a new life. A line is drawn between "the world" and all which is not "the world"—out of "the world"; that is, out from the graves of men, and from their ways, there are those who come at the call of the Lord, chosen by him, and who henceforth live under his rule. St. Paul speaks of them as dead to the past and living unto Christ. They are not taken out of the earth when they answer to the divine call; but they live as the citizens of another earth, which is "their own." They have earthly wants and duties and experiences, but they have these as being for the time residents here. But they are under the flag of another country, whose symbol is often drawn as the cross; which may also be seen as a basin and towel; or, even better, as the throne of God and the Lamb. They are under the laws of heaven, which are summed up in the two commandments which are binding in all worlds. Their methods and usages are those of heaven, which are well adapted to this world. Thus, in business the men of the new life are diligent, enterprising, economical, and at the same time "fervent in spirit, serving the Lord." In society they are generous, thoughtful of others, seeking the well-being of the poor, the homeless; the people of the highways and hedges. To their feasts they call those who can not make return. They seek rather to please than to be pleased; to amuse than to be amused. Their fashions are imported from above; their tastes, habits, preferences; their spirits and behavior, and all which makes of life. They do not seek to be singular, yet consent to it, when to be peculiar is to be kind, helpful, in a constant ministering to others.

There is here nothing strained or artificial, the life is natural, but according to the new nature. If it demands effort at first, it becomes easy. If it attracts notice, it soon wins approval. A man in this new life walks with God. He lives of the divine Spirit, so that as many as trust him are made whole. He shows that it is more blessed to give than to receive. He is just and honorable. If our interests be with pounds, he will have them again with usury. If he hires a vineyard, he will pay the rent. He will send to Caesar the things that are Caesar's, and be honest towards God. He will do his duty as a man and citizen, and will have the confidence of his neighbors. He may be carpenter, tent-maker, sailor; she may be housekeeper, like Mary of Bethany; but the work of their calling will be faithfully done.

It was so with our Lord, who was Lord and Savior of men, and the giver of spiritual life; but who met the duties of a man. He was baptized, as other good men are. He paid his taxes, drawing the money from the sea. He gave health, sight, life, which are heavenly gifts. He fulfilled all righteousness, while he was redeeming the world. This is a high grade of life. It exalts the man. So far as I can trust my own observation, his life is easier, happier, and in all respects more satisfactory than the old life would have been. Some men bear no part with Christ. They do not confess him or obey him. Some are devoted to him. There is a third class of men who divide their life; some parts are secular and some Christlike. A portion of Sunday is new, the rest of the week is the old. I believe that these last have the hardest lot of all, are least contented and get the least of the world's good. It is the single eye and the single heart which will achieve success.

The earth is greatly in need of the men of the new life. Let them stand for their own country, and strife here is lessened, rivalries are innocent, confusion and discord disappear; there is peace on earth and there is good will among men. The order is to be observed. The new life is given by the Life himself: we open the heart to him and he gives of his life. Then the new spirit has dominion over us, and in the freedom of our choice we do our daily work, and have the earnest of the treasures which are reserved for us in the country which is our own. He who would make the most of himself and get the most out of his years, and would do the most for the world's advantage, should secure and bestow the principles and methods of the world which is better than this; and for himself and his neighbor anticipate all for which he hopes. These blessings of heaven will be upon the earth when men will to have it so.

Cambridge, Mass.

THE STRENGTH THAT IS BEAUTY.

By James E. C. Sawyer, D.D.

At the recent dedication of the new edifice of the Grace Memorial Reformed Church, Washington, President Roosevelt made a brief and most practical address, the leading thought of which was that "we can serve the Lord by the way we serve our fellow-men." "The man who is not a tender, a considerate husband, a loving and wise father, is not serving the Lord when he goes to church."

Such words as these are a wholesome religious tonic. There are many good people who are spiritual epicureans. They are luxurious and fastidious with reference to their spiritual environment. Even their ideal of holiness is that of a largely selfish spiritual enjoyment, or at the best a refined degree of self-culture. Their spiritual endeavors center in themselves and they are prone to fancy how pleasant it would be if they had nothing to do but to take care of their souls.

There is some of this in most of us. We imagine that it would be much easier to be holy if it were not for the hindrance created by the various distractions, perplexities and troubles that continually attend us. Many a man imagines that it would be easier to be a Christian if it were not for the monotony and hardship of his daily toil. Many a man of business thinks it impossible for him to be the best kind of a Christian in the midst of the activities and trials of his business life. The wife and mother gets weary of the tiresome sameness of the enending round of her home duties and thinks she could be more spiritual were it not for them. Sometimes we find a man or woman who neglects ordinary but important secular duties in order to have more leisure for meditation or attendance upon religious meetings.

Religion is self-development, but not that only or

chiefly. The true ideal of a Christian life is the character of Christ. His goodness was always active. He had indeed his seasons of retirement for meditation and prayer, but from the Mount of Transfiguration itself he came down to cast out devils and heal the sick, and press his way to his final suffering on Calvary. If we set him always before us as the ideal of our spiritual life, we will be led out into the world for service. We will hear his voice saying unto us, "As my Father hath sent me into the world, even so I send you also into the world."

Moreover, cloistered piety is likely to become morbid. The study of one's heart is well, but the study of the needs of others and of the ways in which we can serve them is healthier for us. Too much self-examination is like the foolishness of children who pull up the young plants in their gardens to see how they are growing.

Our hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours, of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active people who have conquered adverse natural conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome.

Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempests and grows the tougher and the more glorious by the conflict. Strength becomes beauty when love consecrates it to service.—In Sabbath Reading.

Williamstown, Mass.

Woman's Board of Missions for the Pacific.

Miss Jean H. Brown is one of the four recently adopted missionaries of the W. B. M. P. She went to Foochow three years ago to take charge of the kindergarten work there. Her support has been assumed by the Washington branch. She was for some years a resident of that State, and hence there is a special interest in her. The following extracts are from a letter to that branch:

"Perhaps there are those of you who are disappointed that you are not helping to support a medical or an evangelistic missionary. If this is the case let me hasten to assure you, my dear friends, that there is no work that will yield such large and lasting results as the one among little children, and none that will have so far reaching an effect upon the future of China. We on the field realize this, as we see how reluctantly they relinquish the old customs and beliefs, and how seemingly impossible it is for them to shake off the shackles of superstition and error which have bound them from their infancy. One of the teachers in the boys' college, who has been an earnest Christian for years, says that at times he has still desperate struggles against the superstitions of his early training, and that in spite of himself the old impressions and fears rise up and haunt him."

She describes a heathen procession of children which she had recently seen, where the children were as familiar with all the forms of base idolatry as were the old priests of the temple. "How we longed to snatch them away from their evil surroundings. How easy it would be to train them in the truth of this age when life is so impressionable. But there is no one to teach them, no one to save them from the thralldom of superstition and idolatry. A few days ago a baby girl was born in the Peiree Street Hospital. The mother, like many another in China, had no love for the child in her heart, because it was a girl, and before the little thing was a day old, sold her on the street for ten cents. Think of it! These are the kind of things we see and make us plead for more zealous efforts to save the children. Our own kindergarten in Foochow has an enrollment of forty-five boys and girls from two to seven years of age. They are merry little folks and enter into the plays of the kindergarten with as much zest as any American children. They are very fond of the songs I have translated for them, and their voices are as sweet as the voices of foreign children. Our Nature work has been specially helpful in teaching them to care for the things more helpless than themselves. One little boy, not long ago, came running to me with a worm in his hand. 'Oh, teacher,' said he, in wild delight, 'see my beautiful worm. I found it on the ground, and I am going to feed it.' He ran off and picked a leaf for the worm, and suggested that we put it in a box for the children to see next day. A year or two ago the same child would have crushed the worm ruthlessly, or else have tortured it to death, for Chinese children as a rule are exceedingly cruel to animals or birds or insects. Surely, the nurturing of Nature in her lower forms, will awaken a love for life in its higher aspects, the human.

"The sunny atmosphere, the love and good will, the work and the play, the music and the flowers, the pictures and the birds, are building a powerful influence, one which we cannot estimate fully, upon these young lives, preparing them for future usefulness in God's kingdom."

"Let me ask for your prayers that this work among the little children may be greatly blessed in China, that there may be renewed effort for the saving of these precious young lives.

"Yours in Christ,
"Jean H. Brown."

BRAVE UNTO DEATH.

During the active troubles of the allied powers with China, the Japanese troops excited the admiration of the world by their bravery and almost perfect discipline. Thomas Millard, a war correspondent, tells a thrilling story, illustrative of Japanese valor and contempt of peril. The force sent to relieve the Christians who were besieged in Pekin had arrived, and it devolved on the Japanese soldiers to blow in a certain gate. These massive wooden gates which are sunk deep in the thick, twelve foot walls, are approached by means of a little bridge across the moat that encircles the city. The Japanese general decided that a breach would have to be effected by means of dynamite. For this

dangerous mission he called for volunteers. A little corporal about four feet six inches in height was picked out. As with utter unconcern he marched briskly over the bridge, the enemy fired at him from the wall until he was out of sight in the recess occupied by the gate. Having lighted the fuse he quickly made his way back in safety. No sooner had he got out of the way, than a small door was cautiously opened and an almond-eyed face peered out. With his foot the Chinaman stamped out the lighted fuse; then went back and closed the door. Defying almost certain death, the little corporal started out again and once more lighted the fuse. This time as he came back he was hit in the shoulder and fell to the ground. Then he picked himself up and managed to reach safety. Once more, however, the Chinaman was too quick for the slow fuse. Then the little corporal went pattering back to the sunken gate, lighted the fuse, drew his short bayonet-sword and waited. There was a moment of breathless suspense; then with a frightful roar the old gate was blown into the air, and with it went the poor little corporal. It is one thing to risk one's life in the heat of battle, but quite another to face certain and horrible death from which this subject of the Mikado never flinched.—The Youth's Companion.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 4. **July 26, 1903.**

Saul Rejected as King. 1 Sam. xv:13-23.

There is a sterner side to the spiritual economy of God than we are wont to bring to the foreground, a side held before us faithfully throughout Scripture, and one that should not be neglected in instructing scholars of whatever grade they may be. Samuel is a fine type of the friend, teacher or parent that has a disagreeable task to perform, yet does not shrink from it from personal considerations. The picture of this seer spending hours in prayer for Saul, and finally sent on the errand that deposed the king whom he had annointed and hoped great things from, touches our sympathies while drawing out our admiration.

1. The command.

Much has been said about the cruelty of the command in v. 2-3, and it has been brought to bear upon the divine character in the arguments of those opposed to the Bible. It will help us to bring a great deal of common sense to our assistance in dealing with all these cases of alleged cruelty in commands for extermination. It is very probable that details in this verse were supplied by human thought, and we need think only of a general order to exterminate the Amelakites. We have a parallel to this in the ten commands, which were originally the "ten words," given in the briefest form, added to as time went on and circumstances brought out a need of detailed legislation. In this instance before us an order to entirely destroy a tribe would, by the general acceptance of the term in warfare at that age, signify its entire extermination. The reason for such a command will be more evident if we trace the history of the Amelakites in their connection with Israel. A barbaric tribe of Arabs occupying the desert between Sinai and Palestine, the Amelakites were perpetually at war with Israel, employing methods characteristic of their uncivilized condition (Deut. xxv: 17-19). Their first encounter was an attempt to prevent Israel from advancing through the desert toward Canaan (Ex. xvii:8-16). Later they are represented as leaders of the confederated tribes resisting Israel's attempt to get possession of Palestine. This is the main reason for the order to exterminate them. If the leaders could be gotten rid of, the followers could be readily dealt with. So much, then, depended upon once for all defeating this formidable rival. It was a decisive blow, not unlike that which was felt necessary by our own country when in the last war commands were issued to destroy the Spanish fleet under Admiral Cevera, and the order probably created no more of a sensation among the Israelites than that issued by our government did among the sailors at Santiago. No one can look upon war, ancient or modern, without feeling its cruelty and the horror of unnecessary bloodshed. If the time ever comes when all difficulties will be settled by arbitration instead of resort to arms, our Civil War will be considered a specimen of horrible carnage, the unnecessary result of a failure to see things as they should have been. We do not think of it that way now but every year decorate the graves of the heroes who sacrificed their lives for their country. Undoubtedly the Israelites considered it essential to their existence as a nation that Amalek should be wiped off the face of the map. The present failure to do so left a foe with which Saul's successor had to cope. Doubtless Saul felt it a disagreeable duty to obey, but that is no reason for shirking duty. The chaplain of a prison may shrink from attending the execution of a murderer—it is awful to witness the death of a fellow being under such circumstances—nevertheless that is his duty, and he must bravely fulfill it. Men are not ordered to do things because they are agreeable, but necessary. God's commands are in the same direction, and we are apt to forget that. Our entire tendency at present is to formulate religion on the agreeable lines, and present it to men as that which is a delight. It may be that there are still some disagreeable features about commands, and we would be better off if we were trained to obey even if it is not pleasant.

2. Saul's disobedience.

The battle was fought in the Southern part of Judea, and must have been a fierce strife, resulting in the flight of the enemy and a long pursuit described as from "Harilah as thou goest to Shur, that is before Egypt." Professor Sayce describes Harilah as "the sandy desert of North Arabia, extending from the Joktanite district of Ophir on the Persian Gulf to the neighborhood of Edom." Shur was the "fortified lines" on the frontier of Egypt. The order to destroy was carried out so far as the inhabitants of the City of Amalek (v. 5) were included, but the king and the spoil were spared. Professor Blakie well remarks on this transaction: "The sparing of King Agag seems to have been a piece of vanity with Saul, for a conqueror returning home with a royal prisoner was greatly thought of in those Eastern lands. But the sparing of the prey was a matter of pure greed. Observe how the character of the transaction was wholly changed by this circumstance. Instead of wearing the aspect of a solemn retribution on a sinful nation, on a people laden with iniquity, all the more impressive because the ministers of God's vengeance abstained from appropriating a vestige of the property, but consigned the whole, like a plague stricken mass, too polluted to be touched, to the furnace of destruction; instead of this it just appeared like an ordinary unprincipled foray, in which the victorious party slew the other, mainly to get them out of the way and enable them without opposition to appropriate their goods. It was this consideration

that made the offense of Saul so serious, that made his breach of the divine order so guilty. Had he no knowledge of the history of his people. Did he not remember what had happened at Jericho in the days of Joshua, when Achan stole the wedge of gold and the Babylonian garment, and in spite of the fact that the rest of the people behaved well, and that God's purpose in the main was amply carried out, Achan and all his family were judicially stoned to death. How could Saul expect that such a flagrant violation of the divine command in the case of the Amalekites, perpetrated not on the sly by a single individual, but openly by the king and all the people could escape the retribution of God?" The lesson that Israel needed lay in the direction of the ease with which they could violate a divine injunction. But is Israel the only people and that age the only one which stood in need of such a lesson? If the "Ten Words" are still in force as divine commands, what age needs more warning that they cannot be violated with impunity than does ours? There is a sharp commentary in this phase of the question of obedience in the recently reported utterance of Chicago's Chief of Police, who said he thought the churches had better read the Ten Commandments from the pulpits, and the scholars in the Sunday Schools had better be instructed in them.

3. Saul's rejection (v. 13-23.)

Tracing the steps we are impressed with:

1. The shallowness of Saul's religion.

According to the account he was to meet Samuel at Carmel (v. 12), but in his elation at the victory he tarried only long enough to erect a trophy of his success in the form of a pillar with a hand sculptured on it, signifying his power, and hastened to Gilgal, the seat of government. Samuel meets him there, and is greeted with a joyful and pious salutation (v. 13), which at once shows that Saul had no great depth of religious insight. His claim to have performed the commandment of the Lord was nullified by the noise of the cattle brought as spoil from the city of Amalek. All these cattle were under the "Ban," that is they were "devoted," and by the law must be put to death (Lev. xxvii:29). That was considered a religious duty, and those who failed to destroy that which was "devoted," came under the "ban" themselves. Saul failed to grasp the real significance of this religious duty. It was not the only instance; his religion everywhere appears shallow.

2. The formality of Saul's religion.

Notwithstanding the rebuke Samuel administered, Saul insists that these cattle were intended for sacrificial purposes. No doubt the cattle were "devoted" and should have been destroyed in the field where they were found, but that would not have been half as impressive as bringing them to Gilgal, the capital, and making a public spectacle of the sacrifice. Shallow religion generally seeks the display of formality to impress others.

3. Saul used his religion for selfish ends.

After every excuse the real reason for this act is seen to be self-glorification. The victory was a memorable event, and the king was the one that gained it. It was a proof of his prowess, his fitness to lead the nation. The utter destruction would have demonstrated that. But Saul wanted the people to see what had been done. It was a type of what the Roman generals and emperors did in their victorious celebrations. Saul did the thing under a religious cloak, his real motive was self-exaltation. Disobedience. excuses, prevarication, all had to play a part for the end in view. Note particularly how he begged to have himself kept on a pinnacle in the eyes of the people, even after confessing his wrong (v. 30).

4. Saul's punishment.

We have said that those who refused to carry out the law in regard to "devoted" things, were themselves under the "ban." Certainly the account of Saul's career from this time shows us that the climax of his leadership was reached in this event. Henceforth he is deprived of the influence of Samuel, he mistakes the policy necessary for establishing the nation, carrying on a warfare with adjacent tribes instead of centralizing the government and creating strong organizations for defense and progress. He found a rival in a young man whose praises were in the mouths of the people, and the promise of reigning received with favor. He lost his former religious relations, unable to obtain answers from God, finally resorting to consultation with a witch. The suicide on Mt. Gilboa is the terminal of a line that can be drawn straight from the scene of this lesson, when he rejected God, and wilfully disobeyed the divine command. The facts are illustrative of the great truth, that no man can break God's laws without paying the penalty. Many hug the dilusion that present immunity from punishment, means no penalty. An infidel farmer is said to have summoned a minister to look at his overflowing barns one autumn, and while congratulations at such great plenty were falling upon his ear he said, "Yes, and I'd have you know that my fields were plowed on Sunday, the grain sown on Sunday, all the care given to the growing crops was on Sundays, and we reaped as well as gathered it into the barns on that day. What do you think of that my clerical friend, for according to your preaching I should have had a curse upon field, and labor, and harvest, too." And the minister very quietly replied, "My friend, God does not settle all of his accounts in September." Let Saul's history and that of hundreds of others since his time teach us, that obedience is heaven's first law, and he who loves God the most, will obey him the easiest.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 26, 1903.

A Mission Study of South America. Luke ii: 25-32.

We speak of Southern California as the "Southland" and may justify it in the name of poetry, or as a figure of speech, but the real Southland of the Western Hemisphere, is South America, and a magnificent Southland it is with its mighty areas, its noble states, its towering mountains and majestic rivers. We have our Allegheny mountains and the Great Divide—the Rockies and the Sierras, but they have the Andes stretching the whole distance from north to south of their western coast, with which there is nothing in the old world to compare, and they have the Sierra Parima and the Tumucuraque in the north. We have the Mississippi, father of rivers, but they have the Amazon, the widest in the world. South America contains one-eighth of the territory of the earth, and is more than twice the size of the continent of Europe. Brazil alone has a larger area than the United States. We are particularly interested in South America because it is our sister continent, because of its many republics which call for common cause and because of the Monroe doctrine, which makes us feel in an especial manner a brother's care.

Great as our assumed responsibilities in a political sense, our religious obligations to this great continent seem equally large and even more urgent and pressing. It is true that South America is nominally Christian, but the Roman church has come far short of meeting its responsibilities with the people—if it were able to supply their need at all. Much of their religion is of a very degraded sort and they are sadly and oppressively priest-ridden. Viewed from a Protestant standpoint and from an enlightened and Biblically instructed basis, it may well be termed the "Neglected Continent." Not that there is not a noble band of Protestant missionaries laboring there of our own denomination and others, not that there are not notable and flourishing schools and colleges there well manned and equipped, but because of the size of the field and the much there is yet to do.

* * *

The first Protestant effort to give a Bible gospel to the people of South America was probably that of the Huguenots in 1555, thirty-four years after it had been colonized by the Portuguese. An asylum on the coast of Brazil for the persecuted Huguenots was planned by Admiral Coligny in 1572. An island near Rio Janiero was chosen for this colony, but is was of brief history. Many of those who went there were massacred by Indians and the venture was given up.

* * *

The first Presbyterian missionary to South America was sent out in 1853. Another went to Brotas, near Sao Paulo in 1865. Strangely he was asked for by a converted Romanist priest. This man felt the need of something better than was being taught by his own church and had begun to give instruction in the Bible, but found that he required more help. Soon a church was organized of eleven members. "This church held its meetings in a grass hut and was very primitive. Nevertheless another church grew out of it and another. Nine churches now stand as a result of that mission, and a thousand converts have been received into them." The work is now divided into the Central Brazil Mission, having three stations, seven outstations and fourteen missionaries. The Southern Brazil Mission, with six stations, eight outstations, thirty-two organized churches, fifteen missionaries, twenty-eight native assistants and thirty-five hundred communicants; the Chili Mission, with six stations, thirty-seven outstations, nine churches, twelve missionaries and four hundred and twenty-six communicants, and the Colombia Mission, having four stations, three organized churches, nineteen missionaries and one hundred and sixty-nine communicants.

* * *

The Presbyterian schools of South America include a Boys' and Girls' school at Bogota, New Granada, a Girls' school at Barranquila, a Boys' school at Barranquila and a small day school at Medellin,all in the United States of Colombia. In Venezuela Rev.and Mrs.T.S. Pond have an important school in Caraccas, which was damaged by the earthquake of 1901, but was enlarged and reopened. It is said that these are the only messengers of a free territory of eight states. In Chili the "Institute Ingles" was established in 1876 by the Rev. S. J. Christen. It was then known as the "Instituto Internacional." It now has fine college buildings, a faculty of twenty professors, a complete curriculum, eighty boarders and over two hundred students. The Institute is under the charge of Rev. Webster E. Browning, Ph.D., a graduate of the San Francisco Theological Seminary. This college is organized on the plan of North American colleges. Special care is taken to inculcate in the pupils sound principles of morals and religion, such as are taught by Christ and his apostles. The Bible has an important place in the program. Each day's session is opened with a portion of Scripture expounded and prayer. The Bible is a forbidden book in Chili, yet the school has steadily grown in public confidence. An important feature is the Theological class, begun in 1884 by Dr. J. M. Allis. This class supplies the native ministry.

* * *

At Valparaiso there is a flourishing day school for both sexes supported by the people. The merchants of the city contribute largely to the support of this school.

The first mission school in Brazil was started in 1859 by Miss Dascomb in Rio Janiero. Sao Paulo was afterwards chosen as the chief seat of the educational effort, although the training of the first four theological students began in Rio Janiero.

A fine group of buildings at Sao Paulo is now the center of a far-reaching educational activity. The school system embraces all the grades from kindergarten to high and normal school, with an average attendance of five hundred pupils and efficient teachers. Mackenzie College is also located here and a Theological Seminary, under the care of the Synod of Brazil. There are also schools in Parana, Bania and Sergipe.

LIVING FOR THE DAY.

Any suggestion as to how to make the most of our swiftly passing years, of the one life which we have to live in this world, will be welcomed by every earnest soul. Try then the plan of making the most of each day. Let the fresh strength of every morning be given to our sacred work; let us come into close quarters with our easily besetting sins, and smite them anew each day, and with God's help gain the victory over them. It may be possible for some to make plans and hold to them all through life. That youth may well be called fortunate who sees the life he is best fitted for and from the beginning prepares for it; but as the sculptor though he may have in the statue on which he toils the work of years, still needs for each day strength of arm and eye and spirit, for his work; and must be faithful in his daily task; so the strongest and most gifted must lay hold of and use the opportunities of each day, and if we make this the plan of our life even the weakest will gain new strength. Have we a bad habit of speech or thought that we long to overcome, how can we do it better than by setting a watch against it each day. Do we wish to rise above the self that we now are and make the most of our life, how can we succeed in this noble desire better than by earnestly planning the work of each day. Let us not think that such a spirit would make life too earnest, for we should plan for rest as well as toil. After a lull in the battle, and a little time given for a new placing of his men the brave general is ready to renew the fight. So one who lives by the day, finds many opportunities to rise up from sudden falls, and gain new strength and courage for his work. We waste our time, too often, as some do their money. We think little of letting a day go unimproved, and do not realize that we are not only wasting something of great value, but also forming a habit which will lower the whole spirit of our life. What mistakes, some so great that the thought

of them makes us sad, many of us have made because on some one day we were not on our guard against temptation or awake to the opportunities of the hour. And when we do think of it, do we not find that this breaking up of our lives into these days that come and go so swiftly, is a merciful act of our Heavenly Father, who is not only mindful of our physical frailty, but would give us every opportunity to do our best.

"Tomorrow, so thou sayest, and evermore tomorrow,
And when the morrow cometh the self-same word is spoken;
So the long years drift thee downward from listlessness to sorrow,
Thy life's high deeds undone, thy youth's bright promis is broken.

"Today, oh look, today is drifting down Time's river;
Oh wake, today's sweet light is fast decaying;
No other day is thine, in all the vast forever;
Begin life's work today, there's danger in delaying."

Church News.

California.

San Jacinto invited the Rev. N. Kingsbury to preach for three months with probability of a call to the pastorate of this church and Lakeview.

Villa Park.—Rev. W. E. Eckles of Sebastopol recently supplied this church with much acceptance. Rev. F. J. Culver will care for the pulpit for a few Sundays.

Suisun.—Five united with the church July 5th, making ten that have united since Rev. G. M. Dexter took charge on February 22. FiFve of these united on confession.

San Francisco, Bethlehem.—This church and congregation, pastor, Rev. J. A. Hollars, is rejoicing in good audiences. Every seat was taken on Sunday evening, July 12th. The Sunday-school keeps its winter standard. The church is in good financial condition and the future outlook is very bright.

Corona.—The C. E. Society of this church sent the banner delegation to the recent convention at San Diego, and now the members have made up a purse whose contents meet all the expenses of Pastor Burr to the great Denver convention. He was formerly connected with the Y. M. C. A. of this city and will meet many old friends.

Los Angeles.—The Congregational Ministers' Meeting held the last session on Monday, the 6th, and the large company present listened to a very able review by Rev. Henry Kingman of the work of Prof. James on "Psychology." Rev. A. C. Wright of Guadalajara, Mexico, was present. Preparations for the dedication of the new First church edifice are successfully progressing and the event will occur on the 19th.

Avalon.—Rev. C. W. Williams is in the fourth year of his very prosperous pastorate with this church, which is the only religious Protestant organization on Catalina Island. Great multitudes of summer visitors and the year around tourists constitute a transit constituency, many of whom become interested in the very important work being done by Mr. Williams and his people. By working through constituted authorities professional gamblers have been driven off and surviving nickle-in-the-slot gambling machines are to be closed out. Members of the church in the W. C. T. U. are raising funds for the erection of a public drinking fountain which will remove the excuse of many for visiting the saloon. The boys' club (K. O. K. A.) have aided the pastor by lettering placards in illuminated texts for the church, designing posters, making their round table and doing other helpful activities. The Sunday-school is carefully graded, the Primary department being especially efficient under the lead of Miss Williams. The graduating exercises will occur after a visitation of measles has passed.

Washington.

Columbia.—At the July communion nine were received, making twenty-eight during the year. Large improvements have been made in the church building. A Junior Endeavor Society, under the care of the pastor and wife, has an enrollment of over 100. The pastor, Rev. E. D. Weage, has been called to the permanent pastorate with an increase of one hundred dollars in salary.

Notes and Personals.

Rev. H. E. Merrill, formerly of San Jacinto, is visiting his parents in Woodville, Grafton county, N. H., and for the present mail will reach him there.

At the Monday meeting of the ministers of San Francisco and vicinity, Rev. Wm. H. Atkinson in his address gave, with a very kindly spirit, an earnest warning against, what he considers the dangerous drifting of many from the true reverance for the Bible as the true word of God, aind from the great fundamental teachings of the Bible.

Boston, June 30, 1903.—The Congregational Education Society has voted to purchase, at a cost of $6,600, nine acres of land just outside of the city limits of Atlanta, Georgia, for the site of a theological seminary. This land is known as the Sherman Estate, and is said to be finely situated on a hill overlooking the city and a new boulevard recently constructed. Cottages for married students will be erected this summer. This institution is for whites, and intended to supply Congregational ministers for the increasing numbers of churches of that denomination in the South.

At the regular monthly meeting of the Congregational Ministerial Union of Los Angeles and vicinity, held at the First church, Los Angeles, July 6th, the following resolution was unanimously adopted: "In view of the fact that there are already four general Sunday-school workers in Southern California, Resolved, That it is the sense of this body that the appointment by the Southern California Sunday-school Association of a general worker is unwise and uncalled for."

F. A. Field, Pres.
William Davis, Sec'y.

Among the latest news from the foreign missionary field is the following from the province of Shansi, China: "In the city of Taiku, Shansi, stands a memorial tablet to the missionaries who fell in 1900. The inscription was prepared by the Chinese themselves. A part of it reads as follows: 'The truth of God is for all mankind. If any desire to understand its nature and origin and determine to follow it, they will realize this truth is from heaven. It embodies what God hath decreed regarding our natures. To obey it is to obey him. It is nourishment for the soul; enlightenment to

goodness; the cultivation of heavenly nobility and the peace of the earth. These are indispensable and all impossible without the fear of God. If the emperor and all the people obeyed this truth, the officials, by good laws and righteous government, would compete for the welfare of the state; the gentry and literati, by intelligent principles would change the customs; and the whole people, by their reverance and obedience would lead in reform. Every class obeying the truth of God and advancing education would obtain not merely personal, but universal, good. Class differences would disappear and the desire to harm others. Benevolent thoughts would extirpate hate, for with the educated there are no race distinctions. The mutual desire for a common weal would prevail till the brotherhood of man be established and peace reign in the land. How admirable and how desirable!'"

BUTTE COUNTY.

This county has seven Congregational churches, shepherded by four ministers. Oroville, which has been without a pastor for several months, is now supplied by Rev. R. K. Ham.

In this county we have had a Congregational Ministers' Club, with four members, meeting monthly for fellowship and mutual helpfulness In view of negotiations in progress for organic union, it was decided to invite the United Brethren ministers of the county to meet with us. Accordingly, at the meeting of July 7th, at Oroville, there were present Revs. J. A. Benton, G. A. Schofield, R. K. Ham and L. Wallace, with Rev. A. Woody of Bangor, Rev. J. R. Shoemaker of Dayton, and Rev. Mrs. Shoemaker of Durham, representing the United Brethren denomination The meeting was pleasant and harmonious, and actual fellowship was indicated.

Rev. Mr. Benton read a paper on "Church Federation," which was followed by a general discussion of the subject and of the movement for organic union. There was very general agreement and hearty expression of approval of the effort for union.

It was decided to enlarge the scope of the organization and to form a Ministerial Union for all ministers in the county. Rev. L. Wallace President and Rev. J. R. Shoemaker Scribe

Durham was selected as the place for the next meeting, August 4th. Rev. R. K. Ham will read a paper and Rev. A. Woody deliver a sermon at that time.

W.

Leo XIII a Great Pope.

Pope Leo XIII is the 263d from St. Peter. He was ordained in 1843, elected cardinal in 1853, and elevated to the See of Rome in 1878. He is just as conservative and ultra as was Pius, his immediate predecessor, but he is far more shrewd and diplomatic. In principle he has pleased the conservative element, and in practice he has pleased the liberal party. He is a man of great sagacity and unquestioned ability. He has managed to break the force of every schism that has threatened the Church. The Dollinger, the St. George Mivart movements, the Lambert and Father McGlynn movements were all smothered. The blow which public sentiment had made ready to deal the friars in the Philippines was graciously turned aside, and the wicked scoundrels who have upheld a tyrannous reign in the Philippines for nearly three hundred years are now to be elevated to the pedestal of saints. His encyclicals on the social democracy are but a fine meshed drag net to sweep in the discontented labor element. There is scarcely a straight sentence in any of his utterances, but they are all well understood by the initiated. Nothing is clearer than that Roman Catholicism is undergoing a great change in Italy, in Germany, and especially in France, and yet His Holiness has amid all these tendencies managed to hold the ecclesiastical power of the Roman church in tact. European Romanism among the people is weaker, but Germany has readmitted the Jesuits. The orders have been driven out of France, but the *concordat* remains. Cardinals Newman and Vaughn have gone from England, but Romanism has coiled another time around the English education system and is squeezing the breath out of the non-conformists. A whole mountain side of Anglicanism is sliding down into the ooze of ritualism. Pope Leo XIII knows by instinct and the training of years how to utilize all the natural social, political and ecclesiastical forces of the age. He has had plenty of chances to make serious blunders, but he has made none. He could have gotten into a row with England by throwing his full weight upon the balance in favor of Irish independence, but he goaded the British lion just enough to assert papal power, but yielded exactly at the right moment. He could have urged Spain into a death struggle with the United States, but Manila and Santiago changed his mind. He could have retaliated on Germany's Emperor for the bold independence of his grandfather, William, the Great, but he has been content to work by deeper methods, and while ostensibly Romanism is not politically strong in Germany, yet really it is stronger than ever. Leo has introduced new but quiet and powerful social forces into France, Germany, and particularly into the United States. His policy is and has been for the whole quarter of a century: Antagonize openly nothing, but subtilize, change, utilize everything. There is no wiser policy. Render public schools harmless by utilizing them. Watch governments and man them wherever possible. On the whole, Roman Catholicism, externally, has changed greatly under Leo. Some have gone so far as to speak of a Neo-Catholic Church in France. We think that the ecclesiasticism is the same, but we think it evident that Roman Catholic citizenship has grown more loyal to the Republican form of government, and more tolerant toward Protestantism as a whole. We join with Leo in his words, spoken according to the associated press from his sick-bed as follows: "I do not know whether I have always done right or not, but I have always acted for the best interests of the church." That is about right. Leo has done his highest best for the Roman Catholic Church, and it would not be an easy task to convict him of a single serious blunder. Though neither we nor the Pope himself believe him infallible, yet he has been a sagacious pontiff.—California Christian Advocate.

HOW TO FORM THE READING HABIT.

In order to organize odd minutes into fruitful hours one must have a consistent scheme and keep the means of carrying it out within reach. Too many people read the books which come in their way instead of putting themselves in the way of getting the right books. They buy and borrow without thought or plan because they do not understand that reading ought to be a resource as well as a recreation. Decide in advance what books you will read, and do not take up with those which drift in your direction. Do not burden yourself with a scheme so extensive that it discourages you; do not at the start plan courses of reading so vast that you are weighed down with their magnitude. Begin in a quiet and easy way by planning to read consecutively a few books in some field which interests you.—Hamilton W. Mabie, in Ladies' Home Journal.

What Home Is.

Home is a place of peace; a shelter not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home; so far as the anxieties of the outer world penetrate into it and the unknown, unloved or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth, watched over by household gods, before whose faces none may come but those whom they can receive with love—so far as it is this, and roof and fire are types only of a nobler shade and light, shade as of the rock in a weary land and light as of the Pharos in the stormy sea—so far it vindicates the name and fulfills the praise of home.

And wherever a true wife comes, this home is always around her. The stars only may be over her head, the glow worm in the night-cold grass may be the only fire at her feet, but home is yet wherever she is and for a noble woman it stretches far round her, better than ceiled with cedar or painted with vermillion, shedding its quiet light far, for those who else were homeless.—John Ruskin.

The Growing of the Bible.

It is great and rapidly growing.

Voltaire, who died in 1777, prophesied that within a hundred years the Bible would be an unknown book.

The number of volumes of Holy Scripture that come from the press now every twelve months is about eight million, more than the total number that saw the light during the first eighteen centuries after Christ.

The Bible, which in Voltaire's day existed in only thirty-eight tongues, is now being read, in whole or in part, in over four hundred. One hundred and fifty of these languages were for the first time reduced to writing by Bible translators.

The chief instruments, under God, for meeting this great need have been the Bible societies, of which the American and the British and the Foreign are foremost. They co-operate to the fullest degree, but thus far the British society has been able to do a work more than twice as large as the American.

Here is an "open door" that challenges America's most noble enterprise.

With the years, the American Bible Society has gained in strength, wisdom and opportunity. For the first period of twenty-five years, 1816-1841, it issued 2,798,366 volumes; in the second, 18,987,210; in the third, 32,478,138, and for the fourth period would reach 50,000,000, at the present rate of about 2,000,000 a year. This rate, however, is far from meeting the pressing call to which, with God's blessing, America will respond more and more generously.—Pacific Christian Advocate.

Crosses.

"What the woof is to the warp, crosses are to character. Without the latter, the former is nothing but limp lines of thread without strength, without usefulness, without susceptibility of being made beautiful. But when crossed by the woof, it becomes cloth fit for various uses, and capable of receiving a finish and an ornamentation which transforms it into a thing of beauty. In like manner a man's character is limp, weak, unreliable and unattractive until it has been subjected to many tests and trials. These, like the woof, cross and recross one's natural tendencies until resistance to evil begets strength, endurance, growth and moral beauty. Why, then, should one fret against one's crosses? They are painful, vexatious, hard to be borne sometimes, but what are these ills, which are but for a moment, when compared with the exceeding and eternal weight of glory with which they are to be rewarded when the last one has been overcome? The brilliants in one's eternal crown will be the crosses of one's present life crystallized in the love and light of heaven."—Rev. Jos. H. Smith.

Is Sorrow Helpful?

Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory dice; throw it whichever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford Jail; but they were all put in the place where they could be the most useful.

And that reminds me to say that your sorrows may be turned to the benefit of others. You can relieve your own suffering hearts by turning the flood of grief upon some wheel of practical usefulness. An eminent minister who was under a peculiarly severe trial, said to me, "If I could not study, and preach, and work for others, I should go crazy." The millstones, grinding upon themselves, soon wear themselves to powder; but active, useful occupation is both a tonic and a soothing sedative to a troubled spirit. My friend, I entreat you, don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank rushes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows.—Cuyler.

The Best Life.

The complete life is the best. The strongest man is he who can enjoy to the full and without loss or hurt every true pleasure, and use to the uttermost every opening opportunity. The Master spoke some straight words about cutting off the right hand and plucking out the right eye, but to Him such expedients were hurtful and never to be resorted to except in life's extreme. He took no pleasure in the maiming of life, and His desire was that men should enter into the full enjoyment of life's best things with two hands and two eyes. Hands were not made to be cut off, nor eyes to be plucked out, but every faculty was intended for its own exercise, and for it pleasures and opportunities were made to match. But life is an experiment for us all. Our business is to make the most of it, both in enjoyment and service.—The Presbyterian.

Prohibition in Kansas.

Prohibition by constitutional amendment has been in force more or less in Kansas for twenty-one years, which is time enough to test its value. The statistics which have been gathered are full of interest. In five out of 105 counties, the prohibitory law is not enforced. These five counties have 17 per cent of the population, and furnish over 30 per cent of the crime. The population in these twenty-one years has increased from 986,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition is generally enforced, appears in the fact that the United States collects in Kansas only $7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition State, it collects $252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three. Kansas, while purely an agricultural State, is one of the most prosperous in the Union, and can afford to spend $2,000,000 annually on her schools. She saves it in beer and whisky. —The Defender.

For Nervous Women.

Horsford's Acid Phosphate.

It quiets and strengthens the nerves, relieves nausea and sick headache, and induces refreshing sleep. Improves general health.

The Washer Woman's Song.

It is said that President Roosevelt appointed Eugene F. Ware Pension Commissioner because he loved Mr. Ware's poetry. Several years ago the President read and admired the "Washer Woman's Song," and two years ago when he went West he asked to meet the author. The two rode half way across Kansas together and became fast friends.

In a very humble cot
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With the Savior for a friend,
He will keep me to the end."

Not in sorrow nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotone, the song
She was humming all day long,
"With the Savior for a friend,
He will keep me to the end."

It's a song I do not sing,
For I scarce believe a thing
Of the stories that are told
Of the miracles of old;
But I know that her belief
Is the anodyne of grief,
And will always be a friend
That will keep her to the end.

Just a trifle lonesome she,
Just as poor as poor can be,
But her spirits always rose
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone,
Of a Savior for a friend
Who will keep her to the end.

I have seen her rub and scrub
On the washboard in the tub
While the baby sopped in suds
Rolled and tumbled in the duds,
Or was paddling in the pools
With old scissors stuck in spools,
She still humming of her Friend
Who would keep her to the end.

Human hopes and human creeds
Have their wot in human needs;
And I do not wish to strip
From that washer woman's lips
Any song that she can sing,
Any hope that song can bring;
For the woman has a Friend
Who will keep her to the end.

—Eugene Ware in "The Iowa Deaconess."

The Wonderful Power of Song.

Nearly sixty years ago Mr. George Charlton was going to lecture in Alnwick, Northumberland. In the train were a drunken man, his wife, and a boy just entering his teens. The drunken man was quarrelsome, and was making himself a nuisance to everybody in the car. His poor wife tried her best to keep him quiet, but without avail.

Mr. Charlton came to the assistance of the poor woman, and offered to sing for the man if he would only be still. To this the fellow readily agreed. So, after giving the boy some money, Mr. Charlton sang a temperance song, then, when that was finished, the drunkard called for one more song. This time he sang an old, well known hymn, which seemed to have a wonderful effect on the drunkard. By this time the train reached its destination. Both Mr. Charlton and the man and his wife and son got off at the same station. The wife thanked him very heartily for his kindness and bade him good-bye. Many years afterward Mr. Charlton was invited to lecture once more in Alnwick, and he was met at the station by a fine-looking gentleman, who escorted him to the place where he was to lecture. It has long been a custom in the north of England to have "tea parties," as they call them, in their chapels, and an address or lecture to follow. Mr. Charlton was invited to tea on this occasion. A typical English matron was very attentive, loading his plate with all the good things that had been provided. Mr. Charlton also noticed that this gentleman who had met him at the train was paying much attention to his wants. This naturally aroused his curiosity. Calling the lady to his side he asked. "Who is that fine-looking gentleman?" "That gentleman is my husband," she replied, "one of the elders of the Presbyterian Church. Mr. Charlton, do you remember, many years ago, singing for a drunken man to keep him quiet?" "Why, yes, I do." "Well, sir, that is the man, and I am the poor woman who thanked you for singing that temperance song, and the old hymn led him to see the error of his ways. He signed the pledge, he gave his heart to God, and so did I, sir, and we have now the happiest home in the north of England, and we owe it all, under God, to you, sir." "Well," said Mr. Charlton, "what about that boy? Where is he?" "When my husband quit drinking we soon had a nice little home of our own, and Joe, our Joe, was anxious to get an education, and so we sent him to school, and today, sir, he is the Rev. Joseph Parker, pastor of the Cavendish street chapel, Manchester." At this point she called her husband. The rest can be imagined. Mr. Charlton, after the lecture, was entertained by the Presbyterian elder and his good wife. It goes without saying that they are warm friends of temperance, and as for "Joe," his forty years' championship of the cause speaks for itself. This was the man, the minister, who dared to reprove the King of England for brewing beer at Burton's brewery recently. May the God of Old England raise up one thousand Joseph Parkers, to lift up their voice like a trumpet and show England and her King the danger lurking in the intoxicating cup. The Church of Christ is indebted to the cause of temperance and to temperance workers for some of its ablest and brightest ministers as well as noble laymen. God bless the cause.—National Advocate.

Duty or Feeling.

Feeling is a poor guide of conduct. A large share of our duty is the doing of what we do not feel like doing, and the not doing that which we do feel like doing. If a boy or man is set to a task within his ability, it is no excuse for his failure to do it that he did not feel like doing it. No court would acquit a prisoner of guilt on the ground that he felt like stealing. A man may at times write well or preach well or sing well or perform well on a musical instrument, or fight well in the hour of battle while he feels like it, but most men have to do those things when they do not feel like it. The world's best work is done by those who are not at the time under the influence of impelling and controlling feeling in that direction. If you feel like doing a thing, or like not doing it, consider whether you ought to do it or not to do it, in spite of your feeling, and then be guided by your duty rather than by your feeling. It may be to your discredit that you cannot feel like doing what you ought to do, but it is never an excuse for your not doing.—Great Thoughts.

Enlarging the Kingdom.

To enlarge the bounds of the kingdom of love is a work to which Christians are especially called. To accept the existing bounds, by loving where we are loved, being indifferent where we are met with indifference, and meeting enmity with enmity, is a thankless business, our Lord says. It leaves the world as poor and as cold as we find it, whereas we are here to overcome its coldness, its indifference, its enmity. He who, by active kindness and a loving spirit, turns an enemy into a friend or rouses an indifferent nature to affection, or warms a cold heart into sympathy with the divine warmth, is enlarging the bounds of God's kingdom, of His effectual rule over the spirits of men. Thus the kingdom grows, as the leaven leavens the meal, by the infection of love spreading from heart to heart.—Sunday School Times.

HOPELESS CASES.

When the doctor leaves and says the case is hopeless, what remains to be done? Nothing, if the doctor's word is final. Much, if you will listen to the statements of men and women who were once "hopeless cases" given up by doctors, and who were perfectly and permanently cured by the use of Dr. Pierce's Golden Medical Discovery.

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It has cured in ninety-eight cases out of every hundred where it was given a fair and faithful trial. By that record you have only two chances in a hundred of failure and ninety-eight chances of being restored to perfect health. It is worth trying.

Abram Freer, Esq., of Rockbridge, Greene Co., Ill., writes: "My wife had a severe attack of pleurisy and lung trouble; the doctors gave her up to die. She commenced taking Dr. Pierce's Golden Medical Discovery and she began to improve from the first dose. By the time she had taken eight or ten bottles she was cured, and it was the cause of a large amount being sold here. I think the 'Golden Medical Discovery' is the best medicine in the world for lung trouble."

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A Legend.

A legend was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairy land of beauty. After driving for miles and miles he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering with its wings, fully a square mile, and everything was on a scale of rare splendor. Stepping to one side of the palace, his eyes rested on a dark brown niche, small, but in such a striking contrast to the palace that he asked the guide what it meant and why that was not marble also, and set around with such precious stones. Imagine the young man's surprise when he said: "The fault is yours. This is the palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence, you have spent your time discontented, while others have been improving their time and talents. It rests upon you alone to make this place perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his "brown niche."—New York Evangelist.

Averaging Matters.

Quite an improbable story is that told by an old writer of the manner in which a farmer was taught a lesson by his hired man. This farmer, like many other people in all walks of life, prided himself on his great morality. He expected thereby to be saved. He acknowledged that he sometimes became angry and swore, that he worked on Sunday during the busy season; but then, he said: "I am strictly honest; I give liberally to the poor, and I was never drunk in my life."

One day Jack was sent to build a fence around a certain field. When he came in at night the farmer asked if the fence was built strong and tight.

"I cannot say that it is all tight and strong," replied Jack, "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a very good fence on the whole, and will like it, though I cannot just say that it's perfect."

"What!" cried the man, not seeing the point; "do you tell me you have built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the man, "but I hear you talk so much about averaging matters with the Lord, seems to me we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment."

Don't strike your colors to the morrow; for thou knowest not what a day may bring forth. There's just as many good days as bad days, as much fair weather as foul in the days to come, and if a man keeps up heart he's all the better for it, and none the worse when the evil day does come.—George Macdonald.

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When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached, and many times I used to pump when I could not get any water, and I was taught that when the pump was dry I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare—all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the water, but when they dig the well they cut down through the gravel and through the clay perhaps 1,000 or 2,000 feet, not stopping when they can pump the water up, but they cut to a lower strata and the water flows up abundantly of itself. And so we ought every one of us to be like artesian wells. God has got grace enough for every one of us, and if we were full of the Holy Ghost what power we would have.

Temptations, or tempting objects, or tempting thoughts, are first of all presented by the wily enemy to the intellect, and it is his will and purpose that they should pass through the intellect into the sensitive and volitional part of our nature, so as to induce in the appetites, the propensities, the affections, and, finally, in the will, a wrong action. Not content in tempting men to excess in lawful and natural appetites, Satan seems to have invented, by his diabolical ingenuity, a great number of perverted and sinful appetites, such as the love of tobacco, alcohol, opium, chloral and Indian hemp. God does not design to annihilate our physical appetites and propensities, but to sanctify them. He does not wish to make us anything else than men and women, but he does wish us to be holy men and women.

Minister: "I miss you at the Friday night prayer-meeting."

Member: "It is too bad, but our progressive euchre club meets on Friday evenings, and you know I cannot attend both."—Ram's Horn.

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